

宣化題

634

三月號

不著佛救
The Buddha gives

The Buddha gives a mandate to
ade all kshetra-lands thr

and gather together. To bow in worship, guard and protect, a
(until they all reach Unsurpassed Great Bodhi.

公燧離橫爲

毗舍提 五四七

Pi

She

Ti

歷朝名畫觀音聖像珂羅版印流通序

Letter Promoting the Circulation of Collotype Prints of Famous Dynastic Paintings of Avalokitesvara Bodhisattva

印光大師1938年 文

鍾佰晟 英譯

By Great Master Yin Guang in 1938

English Translated by Brian Chung



1975年萬佛城千手觀音像

Thousand-handed & Thousand-eyed
Guanyin Bodhisattva image, 1975

觀世音菩薩，於無量劫前，久成佛道。號正法明，安住寂光淨土，恆享真常法樂。但以悲心無盡，慈誓莫窮，救苦情殷，度生念切。故復不離寂光，垂形九界。

於十方微塵佛剎，普現色身，尋聲救苦。而於娑婆世界，愍念更深。其有善根未種未熟未脫者，令其即種即熟即脫。應以何身得度者，即現何身而為說法。

所現之身，所說之法，各隨機宜，了無一定。其現前得離眾苦，將來常享真樂，則一也。

Countless eons ago, Avalokitesvara Bodhisattva achieved Bodhi and was thereafter honored as the Buddha of Bright and Upright Dharma, dwelling perpetually in the Pure Land of Still and Lasting Light and forever enjoying true and everlasting Dharma bliss. However, because of his boundless compassion and his vows of unlimited benevolence, he manifests in the nine realms to rescue the suffering and help the needy.

He manifests across the myriad Buddha-lands of the ten directions, heeding the voices of all who cry out in suffering. He has particular affinities with the beings of the Saha world. To those who are without virtuous roots, he encourages them to accrue virtues. To those whose virtues are not yet ripe, he helps ripen them. And to those who are not yet liberated, he speedily liberates them.

近多年來，世道人心，愈趨愈下。人禍既烈，天災又臨，水旱蟲疫，同時降作。此種災禍，皆由大家宿世現生種種惡業之所感召。然心能造業，心能轉業。

當此天災人禍併臨之時，若能發至誠心，念南無觀世音菩薩聖號。誓願從今以後，敦倫盡分，閑邪存誠，諸惡莫作，眾善奉行。決定即蒙慈佑，逢凶化吉。於諸難中，不受危險。乃以現前念菩薩聖號之別業，轉宿世現生所作之共業，故得常獲吉祥也。

諸佛菩薩，視一切六道眾生，猶如親生兒女，常欲令其離苦得樂。無奈眾生迷昧，不生信向，以致徒費慈心，不能獲益。譬如果日當空，普照萬方，戴盆者縱立其下，亦不蒙照。過在戴盆，非日咎也。

南通費慧茂居士，久欲設法挽救。故特搜求唐、宋、元、明、清、五朝，名筆所畫觀世音聖像，一百四十二尊。以最上宣紙，用珂羅版，印一千部。期見聞者，同生正信，同念聖號，同消宿現之惡業，同種菩提之善根。

須知菩薩無心，以眾生之心為心。菩薩無境，以眾生之境為境。故得有感即通，不謀而應。良由眾生心之本體，與菩薩之心，息息相通。由眾生背覺合塵，遂成通而不通之象。若眾生一念生信，虔持聖號，背塵合覺，返迷歸悟，又成不通而通之象。以故凡遇極大險難，舉念即獲感應。

Moreover, he manifests in myriad forms to speak the Dharma, and though whatever form he appears as or whatever Dharma he preaches are all tailored to the unique inclinations of the audience, the result is the same: Wherever he appears, suffering is alleviated and joy forthcoming.

In recent years, the moral climate has declined considerably, and in addition to such man-made calamities are natural disasters—droughts, floods, and pestilences. Such disasters are the result of the various evil deeds accrued by everyone over many lifetimes. However, if the heart can create karma, it can also turn around karma. Therefore, if we sincerely recite “Homage to Avalokitesvara Bodhisattva” whenever calamities and disasters dawn upon us, vowing henceforth to walk the honest path of forgiveness, compassion and true virtue, then we will certainly receive the merciful protection of the Bodhisattva, have those disasters dissolved, and all turn dangerous situations into fortunate ones. Let the individual karma of reciting Avalokitesvara’s holy name turn around the collective destiny of current and past lifetimes and thereby reap frequent auspiciousness.

All Buddhas and Bodhisattvas view the sentient beings in Samsara as their own dear sons and daughters. Thus, they often wish to see everyone leave suffering and attain bliss. Unfortunately, sentient beings are deluded and lacking in faith. Therefore, they remain ignorant of the Buddhas’ and Bodhisattvas’ ceaseless compassion. For example, those who wear a basin over their heads can never admire the sunny skies despite standing right under it. The fault belongs to the basin and not the sun.

Fortunately, Upasaka Fei Hui-Mao of Nantung City has long desired to do something to help people avoid such pains. Thus, he has arduously accumulated master paintings of Avalokitesvara dating from the Tang, Song, Yuan, Ming, and Qing dynasties—142 in total. He intends to produce one thousand collotype reproductions of his collection for distribution, using only the finest rice paper. He hopes that all who see them will be brought towards proper faith and will recite the name of Avalokitesvara, thereby wiping away all manifesting bad karma and planting virtuous roots of Bodhi.

Moreover, we must understand that the Bodhisattva has no mind, but is within the minds of all sentient beings. He has not his own environment, but exists in the surroundings of all sentient beings. To feel is to connect, and a response occurs without pursuit. This is because the minds of sentient beings are fundamentally connected with the Bodhisattva’s. As sentient beings often turn their backs on truth and

又菩薩現身，不專現有情身。即山河樹木，橋梁船筏，樓臺房舍，牆壁村落，亦隨機現。必使到絕地者，復登通衢，無躲避處，得大遮蔽。種種救護，難盡宣說。

當看《觀音本跡頌》，《觀音靈感錄》，《觀音慈林集》，可以知其大略。當此天災人禍，相繼降作之時，若不以改惡修善，常念觀音聖號，以為恃怙，則欲得安樂，難之難矣。

即絕無災難，亦當常念，庶可生膺五福。優入聖賢之域，沒登九品，徹證大覺之心。能如是者，方可慰菩薩救苦之心，以菩薩普施無畏。故以圓滿菩提，方息施無畏之大慈悲心也。

《法華經》云，若有眾生，多於婬欲、瞋恚、愚癡，常念恭敬觀世音菩薩，使得離欲、離瞋、離癡。願見聞者，同常念焉。✽

accord with the six kinds of dust, they block this inherent connection. If they could instead give rise to a single thought of faith, sincerely hold the Bodhisattva's name, turn their backs on the six kinds of dust to accord with truth, turn away from delusion, and return to enlightenment, then there will be a spontaneous connection. Thus, whenever common people meet great disasters, they obtain a response as they truly cry for the Bodhisattva.

Furthermore, whenever the Bodhisattva manifests, he is not limited to forms of the living. He may manifest as the mountains, rivers, and forests, or as bridges and boats, or as pavilions, houses, walls, and villages, or as anything the situation demands. He will manifest as whatever it takes to allow the hopeless to escape and the exposed to find shelter. The various ways he saves beings are so many that it is hard to recount them all. A general idea can be had by reading the *Odes to Guanyin* (觀音本跡頌), *Records of the Spiritual Responses of Guanyin* (觀音靈感錄) and the *Guanyin Compassionate Grove Collection* (觀音慈林集). Thus, whenever man-made calamities and natural disasters occur in droves, the only solution is to commit to virtue and recite the holy name of Avalokitesvara Bodhisattva.

Even in times of peace, we must recite it often as well. By doing so, we reap the five fortunes [health, wealth, virtue, long life, and a peaceful death] at a minimum, or progress into the realm of the sagely if we are wise—thereby attaining complete liberation from all suffering in accordance with the Bodhisattva's merciful vows.

According to the *Lotus Sutra*, sentient beings afflicted with lust, hatred, and ignorance can see their vices recede if they often cherish and recite the name of Avalokitesvara Bodhisattva. Thus, I hope that all who read this will often recite. ✽



萬佛城 金剛菩提海
VAJRA BODHI SEA

訂閱萬佛城月刊〈金剛菩提海雜誌〉
附上支票乙紙，抬頭：D.R.B.A.

I am enclosing a check made to D.R.B.A. for a subscription to VAJRA BODHI SEA for:

- ☐ 一年美金四十五元 US\$45.00 / 1 year
☐ 二年美金八十五元 US\$85.00 / 2 years
☐ 三年美金一百一十元 US\$110.00 / 3 years

歡迎投稿，稿件請寄 vbs@drba.org
 We welcome articles. Please send suggestions or submissions for review to vbs@drba.org

歐美地區 In the United States & Europe, please send to:
 Gold Mountain Monastery
 800 Sacramento Street, San Francisco, CA 94108
 Tel: (415) 421-6117 Fax: (415) 788-6001

亞澳地區 In Asia & Australia, please send to:
 Dharma Realm Guan Yin Sagely Monastery
 161, Jalan Ampang,
 50450 Kuala Lumpur, Malaysia
 Tel: (03)2164-8055 Fax: (03) 2163-7118
 Email: vbs@drba.org

臺灣 In Taiwan 請寄法界佛教印經會
 臺北市忠孝東路六段八十五號十一樓
 電話：(02) 2786-3022 傳真：(02) 2786-2674

訂閱單 Subscription Form

姓名 Name: _____

地址 Address: _____

電話 Tel. No.: _____